

*The wheel of the law turns
without pause.*

*After the rain, good weather.
In the wink of an eye*

*The universe throws off
its muddy clothes.*

*For ten thousand miles
the landscape*

*spreads out like a beautiful brocade
Light breezes. Smiling flowers.*

*High in the trees, amongst
the sparkling leaves*

*all the birds sing at once.
Men and animals rise up reborn.*

*What could be more natural?
After sorrow, comes joy.*

—Ho Chi Minh

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JUNE, 1971

GIDRA®

MONTHLY OF THE ASIAN AMERICAN COMMUNITY



*Still another summer comes
Yet the war continues....*

VOLUME III, Number 6

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Greetings

Dear American Friends,

I wish to extend my warmest greetings to all American friends of all social positions, political tendencies, and religious beliefs participating in this Spring Offensive. Once again you have gathered in Washington, New York, San Francisco, and many other big cities to speak up the voice of genuine America, the peace-loving and justice-minded America, demanding that your government end the Viet Nam war.

More than ever, an end to the war has become a pressing demand of the people of our two countries, so that the Vietnamese people may live free from sufferings and mournings, reconstruct their devastated homeland, and heal the sentimental wounds in each of their hearts, and so that the American people's wealth and manpower may be wholly devoted to the urgent demands of their life.

Yet, in his April 7th speech, President Nixon showed no concern about the aspirations of the Vietnamese and the American peoples.

To our demand of an end to the war, Mr. Nixon answers that he will continue his policy of "Vietnamization", i.e. the prolongation and expansion of the war. To plead for this policy, Mr. Nixon boastfully speaks of its imaginary successes, not only in South Viet Nam and Cambodia but also in Laos, despite the glaring defeat of the U.S. and Saigon troops in Khe Sanh area of South Viet Nam and in Southern Laos.

We demand that Mr. Nixon set a reasonable date for the total withdrawal of American troops, to come to a cease-fire between the Liberation armed forces and the U.S. forces, and to begin discussions on the question of releasing militarymen captured in the Viet Nam war. Yet, Mr. Nixon deliberately ignores this flexible proposal of the P.R.G., put forth on September 17, 1970 and December 10, 1970. He shamelessly deceives the American people by arguing that setting a deadline for the withdrawal would be tantamount to "throwing away his principal bargaining counter to win the release of U.S. prisoners" and would endanger the security of American troops.

To the South Vietnamese people's demand of a representative administration standing for peace, independence and neutrality, Mr. Nixon answers that he will not renounce his "friends," the war-like and corrupt trio Thieu-Ky-Khiem whom he wants to impose on the South Vietnamese people. And in order to soothe the American people's dissatisfaction of his speech, he displays a profusion of rhetorical talk about peace, freedom and mutual respect...

In fact, the only explanation possible for Mr. Nixon's attitude

is his unwillingness to stop the war and to withdraw all the American troops from South Viet Nam, despite the mournings and devastations suffered by the South Vietnamese people and the twinges of conscience felt by the American people in face of the monstrous crimes committed by the U.S. Army in South Vietnam in the name of the United States.

Dear American friends of all groupings, the youth, students, women, working people, intellectuals, congressmen, clergymen, businessmen, writers, artists and Viet Nam veterans...

I wish to tell you that we, South Vietnamese people, ardently cherish peace and freedom, that we desire maintaining friendly relations with the American people. In this spirit, we are seeking an appropriate political solution to the South Viet Nam problem to end this atrocious war and set up new relationships between our two countries. But the U.S. government, striving for military victory and domination of our people, has shown no interest for negotiations. All our reasonable and logical proposals concerning the safe withdrawal of all U.S. troops, the cease-fire between the South Viet Nam liberation armed forces and the U.S. forces, the release of captured militarymen, and a just settlement of the political question in South Viet Nam have been blacked out by the U.S. government and are not widely known to the American public.

However, the American people of all walks of life are quite different from their government. Through the recent trial of Lt. William Calley, they have realized the brutal nature of the Viet Nam war. They have realized that U.S. honour does not consist in pursuing that immoral and hopeless war but in respecting other people's various social strata, including congressmen, are participating in growing numbers in anti-war activities throughout the country. They are resolutely voicing their legitimate aspirations in demanding that the U.S. government end the war and set a time-limit for the rapid withdrawal of all the G.I.'s from South Viet Nam.

I wish great successes to your Spring Offensive and hope that different groups of the U.S. anti-war movement will come to still better coordination in taking more effective actions in their demand that the Nixon administration seriously negotiate a political solution so that the war may be ended and peace be restored in Viet Nam.

With cordial greetings and sincere wishes for friendship and solidarity.

NGUYEN THI BINH

from Nguyen Thi Binh

Doug,

*I read and was touched by your poem in East/West.
Here is my response to you.*

Garnet Young Sollenbarger

To Doug:

I, too,

*Was cold
And could not see
And was.....alone.*

*It is for and with you
Who would let the cold come
Who is in solitary desolation
Who would choose seeing nothing
rather than hallucinating*

*That I Rejoice!
For You Are and the pale other is not*

*May you find your candles
There are others searching, too
Who may even step with you along Their way
Helping to block the chill winds*

*Your Candles!
The familiar white ones gone
Allowing you discovery
Vibrant with Color
Rich in design
Fragrantly warming your soul*

*Questions answered, candles lit
In quiet remembering
In joyful Now energies
For you, for me, for all those like us.*

She's a temptress, who is constantly
beckoning to you.
"Come and drink of my sweet wine," she says
to you in a soft, misty voice of innocence.
She is always waiting to comfort you in
distress, to ease to body and mind.
She will take you in her gentle arms and
caress you fully with the softness of her
warm body.
She'll love you with a passion hotter than
all the fires in hell and then, gently lull
you into a deep sleep.
When a man loves her, he can love
no other.
But beware! Take heed!
Her love will blind you and bend you will.
Her love is demanding and you can never
satisfy her hunger.
She'll use your love to make you her servant.
She'll command and you'll obey
You must obey for you love her too deeply.
She can caress your body and ease your mind,
but guard your soul.
For it is your soul that she has come to claim.
You must leave her and never look back.
For her love is not true.
Because, if you don't leave her, she will
drain you of all life and steal your soul.
Then, she'll leave you for dead and let
the vultures pick at you and the sun bleach
your bones.
Then, looking as innocently beautiful and
invitingly soft as the spring, she'll make
love to another before you are cold.
She'll let him taste her sweet wine and
eat her golden fruit.
Then she will claim his soul and stab him
in the back.
So beware of this siren called Helene.

by Kevin L. Kondo



Within

*Within is what moves you.
Within is a feeling;
a way of communicating.
Within is your mind and soul.
Within is what makes you grow.*

*My eyes have seen Brothers in prisons,
struggling for unity.
My eyes have seen the eyes
of Brothers in prisons,
empty, wanting to be set free.
My eyes have seen Brothers on dope,
staggering all around.
My eyes have seen Brothers in coffins
being lowered into the ground.
My eyes have seen the birth of a child,
beautiful, innocent, and so small.
My eyes have seen the Mother's tear drops,
when she knows she cannot
keep the child at all.
My eyes will no longer just SEE these things,
for they have awaken my whole being.*

Anonymous

*I am a child,
The sky is blue,
how 'bout you?
The night is dark, so's my soul.
I've lost it in the darkness of the night.*

*I am child.
I am on the ground groping for something
that's not there.
I grope around the floor, looking
for what's not there.
Because I'm afraid to find it.
All I have to do is stand up to see it.
But I am afraid.*

*I am a child.
Everytime, I get up and try to run, I
fall down and scrape my shins.
I must learn to stand up first.
Then I must learn to walk, taking one step
at a time.
Maybe then I'll learn to run without falling.*

*I am a child.
All alone and frightened.
A frightened, helpless child is easy
to knock down.
I need a friend.
To stand up with me,
to grow with me.
Together, no one can knock us down as
easily.
And besides we can help each other up
if someone does.
Who will be my friend?*

Kevin Kondo

UNITED THIRD WORLD PEOPLE DEMAND

END YOUR RACIST WAR



Third World Brothers and Sisters, who are most effected by the racist imperialist Amerikan War, stormed and took over the speakers' platform at the April 24th anti-war march in San Francisco sponsored by the National Peace Action Coalition. The Brothers

and Sisters were angered by NPAC's racist tactics in not allowing Third World people to voice their greivences against the war.

Photograph by Leigh Noda, courtesy of Third World News, Davis, Calif.

Text of Patsy Chan's speech delivered for the Third World contingent at the San Francisco peace rally April 24th:

About 150 Third World women and I have just returned from an Anti-Imperialist Women's Conference in Vancouver, Canada, where we met with delegations from Laos, North Vietnam and South Vietnam.

We, as Third World women expressed our militant solidarity with our brothers and sisters from Indochina. We, as Third World people know of the struggle the Indochinese are waging against imperialism, because we share that common enemy here in the United States.

Imperialism has forced the Indochinese people to take up arms and to fight for the right of self-determination. The Indochinese who are fighting for the liberation of Indochina have shown us the revolutionary strength and discipline needed to assure a people's victory.

The vicious imperialism which seeks to commit total genocide against the proud people of Indochina is the same imperialism which oppresses those of us here in the U.S. by creating dehumanizing conditions in our Asian communities, barrios, black ghettos and reservations.

Take for instance, the Filipino community in San Francisco. The financial district, which aspires to become an international center for trade and banking, is moving in and trying to destroy Manilatown. Today, the symbol of this dying community is the International Hotel, which is the home of old Filipino men, and also houses community recreation centers and services. Walter Shorenstein, a rich capitalist, wants to tear down the hotel and relocate the old men to other parts of the city. His selfish motive is to build a parking lot for the financial district and his own profit. Young people from the community and campuses have struggled for over two years to save International Hotel and the Filipino community. They have renovated the building, and are now creating a community spirit and politically educating the tenants about how their struggle relates to other struggles around the world.

In Asia, the Filipino people have the unfortunate distinction of being the first victims of U.S. imperialism. In 1898, the Filipino revolutionary forces succeeded in overthrowing centuries of Spanish colonialism, and they established the first independent republic in the whole of Asia. In that year, U.S. imperialism invaded the Philippines with 120,000 troops. In the same vicious fashion of My Lai, the U.S. proceeded to murder 600,000 Filipino men, women, and children. It was only after a whole generation of Filipino "Cao Kys" and "Van Thieus" had been trained in the politics of puppetry, that the U.S.

would grant nominal independence to the Philippines.

As such, the Filipino people share a deep historical bond with the people of Vietnam and with all oppressed people of the world.

We must struggle together to build a united front against imperialism and racism. Every effort must be made to alert the communities of such possibilities as concentration camps, genocide, or even worse atrocities. Nixon has surpassed even the worst oppressors in his hunger for resources and power. Don't let Nixon's big fake-out plan of withdrawing troops out of Indochina dupe you into believing peace is near. The United States imperialists will not give up Indochina so easily. The withdrawal of troops will only make it easier for Nixon's administration, who has practically run out of alternatives, to involve both nuclear weapons and China.

The United States is definitely provoking China into the war. And China has stated that she will spare no effort or sacrifice to support the righteous struggles of the Indochinese people. I, as an Asian American, view the struggle of the Indochinese people a struggle that my people share. Everyone of us is affected by this war in one form or another. And as an Asian American, I have more reason to be most concerned. What do you think would happen, should China ever enter the war? Remember—J. Edgar Hoover, the head pig of the FBI has made it most clear that he considers all the Chinese in the United States to be an enemy against the U.S. through family ties, the mainland, etc.

It is clear also that when the Chinese invited the United States ping-pong team to their country, the Chinese people have no bad feelings towards the American people, because they know that the American people are not their enemies, but that it's the United States imperialist government that is the true enemy of the Chinese, the Indochinese and also the American people.

Keep in mind—if the U.S. is capable of committing genocide, racism and many more such crimes abroad—she surely is capable of the same things here. Hey—I know you all haven't forgotten that during World War II, the Japanese were put in Concentration Camps. In any event, the victory of the Indochinese people is surely guaranteed.

Yes, as we struggle here in our own jungle against imperialism and the racist monster, we will look constantly to our comrades in arms, the Indochinese, for their true revolutionary inspiration.

Here and now, we must pledge and fulfill what duty we can to build and intensify our struggle to smash imperialism from within.

**DARE TO STRUGGLE—DARE TO WIN!
ALL POWER TO THE PEOPLE OF THE THIRD WORLD!**



**'I hate
my
wife
for
her
flat
yellow
face
and her
fat cucumber legs,
but mostly for her
lack of elegance and
lack of intelligence
compared to
Judith Gluck'**

Exerpt from a poem by Ron Tanaka

A few months ago, some Asian sisters formed a Women's Group in Los Angeles. One suggested project was the establishment of a women's column in Gidra, where the women's movement and perspective could have a regular forum for discussion, debate, and general communication. The following article is one sister's perspective on how and why women in Los Angeles have formed a women's organization. And it's only the beginning....

She heard and read many comments on women's groups, after all, she was what she considered a woman. She was twenty-two, educated, and not really lacking in exposure or experience. Also being rather cocky-confident, she felt she had something to share with a women's movement, although the exact exchange would be questionable as to which would be the donor, which the receiver. Regardless, she found it difficult to simply jump into the first group which came her way. There were many considerations to think about.

Although she still amused herself with the lib banter, as an Asian, she found the white women's liberation movements mildly intimidating (since she had banned the bra long before and for reasons other than fashion). Also, having something of a movement mentality, she had strong comradely feelings toward Asian brothers. She felt that the brothers could not be solely responsible for their own emasculation and male chauvinist rebellion. Also, since she recognized that brothers and sisters alike are forever having to contend with brutal stereotypes that society has created, it just never entered her mind or heart to struggle without her brothers at her side.

Not that she did not feel her share of male oppression. She, as most liberation-conscious sisters, could not help but sigh when the brothers would cast small, seemingly harmless aspersions, such as, "Well, we just couldn't expect you to understand..." (interpretation: you are too out-of-it to know better) or when one brother once tried to explain to her what women's liberation was. Patronizing and downright chauvinistic brothers in the movement were a contradiction which disgruntled her. It seemed that many of the brothers felt that the problem of male and female oppression should be worked out by the sisters. If the sisters were the only ones educated to the problem of female and male chauvinism, the brothers were going to be left behind. And in order to (as Chairman Mao says...) "Unite and take part in production and political activity to improve the economic and political status of women..." she felt that the brothers and sisters must work together.

As it not-so-surprisingly turned out, she was not the only sister who felt this way. Several sisters had already taken the initiative to set up some casual meetings on Saturday mornings, not only to discuss the women's place in the movement but also to add new direction by setting up various projects, such as the women's presentation (of slides and skits) and the car wash to fund the Vancouver women's delegation. Work groups were also formed to educate the women on child care, on their history in America, and on women in struggle all over the world. A group dealing with the media was also formed to bring all this knowledge together to present, and to educate our sisters and brothers. She found that the formation of these different work groups suited her mainly because they offered the chance and the choice to work most effectively in her own capacity. By pooling resources together she found that there were many areas where the sisters were really diversely educated. Such useful talents as filming, photography, martial arts, sewing and crafts, music and political education were provided by various members.

But to her, the picture could not be complete until that personal touch was added. As she began working with the women on different projects, trust and friendship grew. In talking to different sisters, she found that each one, just like herself, had felt a personal need to come together to form a women's group although the need was different in each case. And thus far, the results have been rewarding. As one hardworking sister explained to her, "It has been the one positive thing that helps me keep my sanity..." Most of the sisters have found that by working together they have begun to understand what sisterhood really is. At a restaurant, having dinner after the Fresno State presentation, a brother commented about the women from the L.A. group, "...you must really be close since you all share each other's food..." A very appropriate observation made...as a sister sat watching the others en masse devour her beautiful strawberry pie with whipped cream. That was solidarity and sisterhood in practice.

Not all of the results have been so positive. As in all groups, there is a tendency for a few people to do more talking than others. She found herself among the too-much-talkers. There is also the tendency for the group to become oriented in one direction, say, action- or project-oriented and to forget about more personal needs. She found she was spending more than a few hours discussing the dynamics of the group with different sisters, and that the problems they shared together brought changes among all of them. Now they are beginning to analyze their own hang-ups of competitiveness with other sisters and brothers. They are also learning to deal with the subtle forms of male chauvinism which pervade the movement and establishing effective feminine leadership roles within the movement hierarchy.

She is realizing that she is not the woman she thought she was (ignorance was bliss and quietude). At twenty-three, she is slowly understanding that a rather important part of her education is only beginning. She is also finding out that she is not an alone-individual but a part of the word, *sisterhood*. And to her, this has meant support to become a more useful part of the Asian movement.

-Carol Mochizuki

NOTES FROM A MEETING WITH THE CENTRAL COMMITTEE OF THE VIETNAMESE WOMEN'S UNION

The following article is written from notes we received at a meeting with the Vietnamese Women's Union in Hanoi. At that time, we were spending a lot of time with the Women's Union because seven of the eleven members of the U.S. People's Anti-Imperialist Delegation were women. We saw it as a central task to learn as much as we could about their past experiences. Right now, there are many women's groups being formed across the country as part of the Asian movement. These notes provide some valuable insights into what the nature of the Asian women's movement can and should be.

BRIEF HISTORY OF THE VIETNAMESE WOMEN'S STRUGGLE

There is a tradition of women participating in independence struggles of Vietnam for more than 2000 years. The first national hero of Vietnam was a woman. She lived around 40 A.D. In a later struggle, the Trung sisters, along with thirty-six women generals, fought back Chinese invaders. Even later, Ban Trieu led a provincial uprising in Thanh Hoa province at the age of twenty-three.

Vietnamese history has been one of continuous struggle against foreign invaders, and women have always participated in great numbers. Since the invasion of the French imperialists, many women have been the leaders of the struggle. This tradition is an inspira-

tion in our present fight. We educate our women to follow the historical examples.

However, the development of women as a whole had been held back by the colonial rule of the French, and now by the war against the U.S. aggressors. In 1954, at the time of the signing of the Geneva Accords, women were mobilized to build socialism. But since 1965, they have had to divert their attention from full-time construction of the North to fighting against U.S. imperialism.

At each stage of national development, the Women's Union has had different tasks. Despite difficulties, there has been much progress made in equality between men and women, and the liberation of women.

THE ACCOMPLISHMENTS OF THE WOMEN'S UNION

In comparing the condition of women today with those twenty-five years ago, it is like comparing the heights of the sky to the depths of the abyss. Formerly, women were second-class citizens, badly fed and clothed. They were illiterate. The prevalent attitude was "One man is worth ten women."

We have had to fight three levels of oppression as women—imperialism, class exploitation, and oppression in the family as women, especially from the husband. Now, women are equal to men in their duties and obligations as well as rights. As the present struggle develops, women's attention has been increasingly focused on gaining national independence and socialism. Without these two things, Vietnamese women cannot liberate themselves.

THE PERSPECTIVE OF THE VIETNAM WORKERS' PARTY ON WOMEN'S LIBERATION

The Party's perspective has always been that the liberation of women is a task indispensable in mobilizing the whole people. From 1930 on, when mobilizing women became a central task, and at every stage of development, there have been no less than fifty Party documents on the subject. Without women, the revolution cannot be pushed forward, so men cadres and the people in general must be thoroughly absorbed in this problem and must understand its significance.

In a society of exploitation, women are the most heavily oppressed. But if they are educated sufficiently, they do jobs even men cannot do. Women are the low caste of society, but if they shed their position, they will shake the very foundations of the society. Men say women are inferior, so women are afflicted with an inferiority complex. But when women are educated politically, they are the faithful to the revolution. Since women are low caste, they have no choice but revolution—they have nothing to lose. To run to the arms of your enemy instead of making the revolution is not to improve your status.

Lenin said that "the proletariat cannot liberate itself without the liberation of women." Ho Chi Minh said, "We can only build half-socialism without the liberation of women." So you see, the question of liberating women is not just an idealistic question, but one of humanity and revolutionary morality. The question of how to make men cadres understand this is more difficult, so the cause of liberating women must be closely linked with the cause of the liberation of the whole people.

THE WOMEN'S STRUGGLE BEFORE THE PARTY CAME INTO EXISTENCE

Before the Vietnam Workers' Party came into existence, two orientations existed:

1. Bourgeois Feminism—This tendency saw the oppression of women as outside the struggle against capitalism and imperialism. It attempted to deal with the oppression of women only on the personal and family level. Men were thought to be the enemy. This movement disintegrated.

2. Movement launched by the Party—Since 1930, this movement has gone through several stages, and we have worked out programs suited to each stage. Essentially, there are two problems in mobilizing women: the first is to mobilize them to action, and the second is to liberate them as their consciousness is raised.

1931–1935:

THE FIRST STAGE FOR STRUGGLE UNDER THE PARTY

At this time, the Soviet Nghe-Tinh movement in Vietnam was defeated. The enemy carried out a program of terror and our organization went underground. We organized many low level, above-ground organizations. These were mutual aid societies of all kinds—in weddings, funerals, etc. By this means, we could



Vietnamese...

pick out the most active members and organize them into the underground organization. There were other above-ground organizations such as those protecting women workers from fines, firing, and giving them the right to hold meetings, demanding the increase of salaries, the right for social security.

1935-1939: DURING THE POPULAR FRONT IN FRANCE

The revolutionary task at that point was to oppose fascism and support the Popular Front in France. Since there was democracy practiced in the colonies of France at this time, we took the opportunity to expand our overground activities around civil rights. Under the general task of founding an anti-Fascist democratic front, we organized the Democratic Women's Association to oppose the fascist war and demand democratic rights. We organized reading groups to disseminate popular writings. We rallied the masses of women and helped realize some of our demands.

Our shortcomings in the period: The movement lacked profundity. There were not many underground organizations preparing for repression. When the enemy suppressed our forces, we were unprepared for repression. When the enemy suppressed our forces, we were unprepared and our cadres were arrested. At the end of 1939, the Popular Front in France collapsed and the reactionaries in Indochina forced us all underground. Our activities focused away from the cities and toward the countryside. There, we consolidated and organized more secret organizations.

1940-1945: DURING PREPARATIONS TO TAKE POWER

The revolutionary movement developed quickly. At that time, we worked under the double oppression (or double clarity) of the Japanese and the French. We organized the National Salvation Women's Association as part of the Viet Minh Front. Its activities were completely underground. The underground nuclear forces mobilized the others for the overground struggle against taxes, the press-ganging of men into the army, and against the Japanese seizure of rice crops.

At this time, different cadre groups didn't know each other. They met at night so they couldn't see each other, and they left the meetings separately. The cadres had to educate and instruct



Photo by Pacific News Service



LNS/Photo

the peasants indirectly so that they wouldn't suspect that they were being instructed. From the most politically active people, we consolidated organizations.

At that time, women performed mainly these tasks: liaison, protecting comrades, developing mass organizations, investigating the enemy's situation, agitating the soldiers of the enemy, setting up logistics bases, buying and transporting weapons, opening up businesses such as inns and restaurants to finance the work.

In the first armed units led by Comrade Vo Nguyen Giap, there were three women members. By 1945, the first all-women guerilla unit was formed, called Ba Be. Over one million women participated in the anti-French resistance war. Today, the number is even greater. During the August revolution, women led the seizing of power in several provinces and districts. For example, Ha Que, now a member of the Central Committee of the Party and vice-president of the Women's Union, led the attack on the Yen The post in Ha Bac province, west of Hanoi. Another woman, Sav Ngai, led an unarmed attack and seized power in her province by mobilizing thousands of people to confront the chief of the province.

1946-1954: THE NINE YEAR ANTI-FRENCH RESISTANCE

The Women's Union was very strong. It had several million members. At this time, there were also other patriotic women's organizations in existence—the Vietnam Women's Union (not the present day organization), and the Kao Dai Women's Association. These didn't join the National Salvation Women's Union out of misunderstanding of its politics. But through cooperation between the three groups, they eventually formed into one group—the Vietnamese Women's Union. This was a great victory for solidarity among women. This organization had a systematic framework from the central to the local level, and in the period from 1946-1954, its task was to mobilize women into the anti-French resistance, into production work, and the consolidation of the liberated areas. The Women's Union urged women to participate in the social life and protected the rights of women and children.

Since 1954, women have participated in the socialist construction of the North and since 1965, have been carrying out the war against the U.S. imperialists.

SUMMARY OF EXPERIENCES

For each stage of development, there must be a correct policy and a program suitable for women. Revolutionary tasks

Vietnamese...



Photo by Pacific News Service

must serve the immediate situation. Beside the general task of mobilizing women, we must set out slogans for the specific rights of women because they have their own aspirations to be equal to men and to pursue their own happiness and the happiness of their children. For example: "the rights of women must be equal to the rights of men," "the right to marry as one chooses," "end polygamy," "end the humiliation of women." In mobilizing women workers and peasants, we needed different slogans; for example: "equal pay for equal work," "no more beating of women," "end harmful working conditions." These slogans are aimed, little by little, to liberate women.

In the first stage, women were only organized into the general movement. Little by little, we launched a separate movement of women as part of the general movement. We launched the "Three Responsibility Movement" with contents suitable for women, showing much concern for the interests of women and linking them to the interest of the whole nation. We needed suitable forms for rallying the people—you just can't call women to revolution, you must organize them from lower to higher levels. Women must be mobilized first from out of the family for their everyday interests. This must develop slowly to higher forms of struggle. At the same time, it is necessary to pay close attention to the secret nuclear organization. Even the name of mass organizations must be suitable for rallying the masses of women. At each stage of the struggle, we had a different name for the organization.

Each strata of women have their own interests, and taking this into account, we must base our program on the broadest masses of women. Each grouping of women must be mobilized into class organizations—student, worker, etc., and also into the general women's organization. We must persistently educate the masses of women. We must understand their capabilities and develop them. We must show women they are oppressed and show them the roots of their oppression. The cadre must be "three together"—must eat, work, and live together with the people. The intellectual women must be able to go to the countryside to be with the peasants and the peasant woman must be able to work and speak with women in the factories. Women should study techniques of teaching, midwifery, etc., to be close to women's problems and to reach them.

Women are socialized to be sentimental (emotional), so they are easily responsive to political teachings. Many women, though they are politically conscious, are afraid to jeopardize their husbands and children. They can't be reached until they realize how their (husbands' and children's) liberation is involved in the women's fight.

These are the primary problems in reaching women: how to systematically build confidence in women to take on political tasks, and how to deal with different strata of women. We must also educate men to the special problems of women surrounding their special relationship to children and the bearing of children.

HOW TO EDUCATE WOMEN CADRES

There are tasks that can't be fulfilled without the mobilization of women, but we need patience in training women cadres, to develop self-reliance in them. Even within the ranks of the Party, there are problems of equality, and problems of getting women to submerge their emotional reaction when necessary.

HOW TO SOLVE THE PROBLEM OF EQUALITY BETWEEN MEN AND WOMEN

This is a class problem—the heritage of the old society which despised women most. It was the attitude of the old ruling class. In the past, women had no right to work outside their own fami-

lies, no right to study, they could not participate in social activities. Now, women have equal rights, but they must also advance themselves to do higher levels of work. The potential of this revolutionary movement is tied to all fields of life. We must make the ideological revolution in the minds of the people, especially women who fall into humiliating and despising themselves. We must understand deeply the ideals of our cause if we are to be victorious.

—by Patricia Sumi



Photo from Palante



Kiku Uno, a Nisei mother, speaks out against complacency.



Jane Fonda and France Nuyen make a poetic plea for peace.

WU
western union

Telegram

MAY 14, 1971

RECEIVED MAY 17, 1971 / 9:45 A.M.

I STRONGLY SUPPORT THE ASIANS FOR PEACE RALLY TO BE HELD ON MAY 16, 1971 AT THE LOS ANGELES BILTMORE BOWL. I REGRET THAT I CANNOT ATTEND, BUT I JOIN OTHERS IN CONGRATULATING THE ASIAN COMMUNITY OF SOUTHERN CALIFORNIA FOR ORGANIZING THIS RALLY TO CALL FOR AN END TO THE WAR. I AM PROUD TO JOIN IN THESE URGENT EFFORTS, BUT INDOCHINA WAR RAGES ON WHILE WE DEBATE PEACE WITH HONOR. ASIAN AMERICANS MUST UNITE TO EXPRESS UNEQUIVOCAL DENUNCIATION OF THE ENDLESS KILLING AND MAULING OF INNOCENT HUMAN LIVES. PEACE BY NEGOTIATION IS THE ONLY ANSWER. A CEASE FIRE AND AN END TO ALL KILLINGS. THIS TRAGIC CONFLICT MUST BE BROUGHT TO AN END. THE VIETNAMIZATION IS NO SOLUTION. IT CALLS FOR WITHDRAWAL OF OUR TROOPS, LEAVING THE LAND WAR TO ASIANS WHILE WE CONTINUE TO RAIN BOMBS AND INCENDIARIES ON THE INDOCHINA PEOPLE. WHERE IS AMERICA HEADED? WE MUST RAISE OUR VOICES TO STOP THIS IMMORAL POLICY. THE AMERICAN PEOPLE ARE RIGHTFULLY DEMANDING THAT OUR SONS BE BROUGHT HOME. WITHDRAWAL WILL BE CHEERED FROM COAST TO COAST BUT WHO WILL STOP OUR BOMBS THAT WILL CONTINUE TO BLACKEN THE INDOCHINA COUNTRYSIDE. IF WE ARE PEOPLE OF COMPASSION, WE CANNOT REST UNTIL THERE IS AN END TO ALL DYING. THEN ONLY WILL THERE BE PEACE WITH HONOR.

PATSY T. MINK
MEMBER OF CONGRESS



Pat Sumi captivates the audience with her experiences in Southeast Asia.



Representative Spark says he wants peace.



"Doesn't anyone want to shake my hand?"

Here I sit thinking back to the night of May 16, Peace Sunday. What to say, what to write; these are the questions bouncing around in my mind. The subject becomes a mental jell-o, quivering and molding itself into ridiculous shapes and completely out of proportion. However, without any great unbearable pain I have finished the first paragraph of this article. Period.

Now as I plunge deeper into the topic a flash bursts wide open before me. Shazam! Could it be that I am having trouble reporting on Peace Sunday because of the fundamental fact that, THERE IS NOTHING TO REPORT? Nonsense. Cast away all illusions. Peace Sunday attracted two thousand hardy Asian Americans who braved the seventy degree weather of late spring in Los Angeles only to be confronted by a multitude of speakers and performers participating in the name of peace. Oh, Peace, how hollow thy name. Like some type of cosmic pendulum the Biltmore crowd swung from the likes of Irene Tsu (sigh) to Mike Nakayama (right on), from Richard Wong to Pat Sumi, from Jane Fonda to Jane Fonda and from good old Spark Matsunaga to Warren Furutani. Surely with all this cosmic interplay there must be something to say about Peace Sunday. Oh, Heavens above, help me in my hour of need...and I do mean need. End of second paragraph (whew). Period.

As I rapidly drive toward a conclusion permit me to summarize. One, Peace Sunday was the largest Asian American rally ever (correct me if I'm wrong). Two, Peace Sunday was a dynamic and stimulating method of putting the conscience at ease ("sign the people's peace treaty and end the war"). Three, Peace Sunday brought together all segments of the Asian American community (that were left-of-center, middle class, anti-war and tolerant of youth — as for the other segments — it was bowling night). And as a final point...I must add on Peace Sunday there was no Peace in Southeast Asia, the killing went on as usual and is still going on and will probably still be going on by the time we again decide from the headlines that our consciences need a rest and shout murderer and point an accusing finger. The period between now and the next "Peace Sunday" will not be measured by minutes or hours but by lives...and so I hope it is not a long time in coming. But I've said enough. Shit. End of paragraph. Period. End of Article Exclamation point!

—Steve Tatsukawa



The Benjo Blues Band rocks out during a 'musical interlude.'



An Asian American veteran of the Vietnam War, Mike Nakayama, gives a personal testimony of war atrocities.



East/West Players bring an ancient Kyogen up to date.

Photography by Carol Mochizuki, Jane Morimoto, Amy Murakami, Roger Uno.



I Wor Kuen means "Righteous Harmonious Fist." This name was taken from the 1898 peasant rebellion in the Shangtung province of China. This uprising attempted to throw out imperialists and missionaries who were then arbitrarily dividing up China for their own ends (this was the "Open Door Policy," which meant anybody could walk in and take the land if they were powerful enough). The peasants fought with great strength and vigor, but were crushed by the imperialists (U.S., England, Germany, Japan, France, Russia, Austria, and Italy), however, their fight will never be forgotten, and it is with this revolutionary spirit of *I Wor Kuen* that we adopt their name.

When we talk about Asian people in this country, we have to talk about our past, because it is linked up with the history of the people of Asia. Therefore, the oppression we suffer in this country is related to what's happening in Asia and also to why we came to Amerika in the first place. We came for primarily three reasons. The first reason is the devastation that resulted from imperialist occupation of our country. Many times the economy was ruined, and a lot of people were forced to look elsewhere to survive. The second reason is the mythology built up about San Francisco and New York; the jobs, the "Great Mountain of Gold," and the opportunity of making it. And when these two reasons didn't bring enough labor over, outright kidnapping of individuals and whole villages took place (familiarily known as "shang-haiing"). The U.S. went into villages and separated the women and children from the men. They left the women because they felt that they couldn't do hard labor like the men, and also to prevent any Chinese babies from being born in the U.S., in which case we would stay longer in the U.S. So only Chinese men were kidnapped. That was one of the main methods of immigration at the turn of the century when we migrated to the U.S. This went on throughout the 1920's and 1930's when millions of Chinese were also being killed on the mainland of China because of what Chiang Kai-Shek and the U.S. imperialists were doing. There was plundering of our land, and poverty was at its worst level, so thousands of Chinese came to this country. China still went through a greater period of hardship with the Civil War and the Japanese Invasion. Instead of unity to drive the foreign invaders out, Chiang Kai-Shek played lackey to the U.S. and turned against his own people. Other Chinese people from Hong Kong and Taiwan came to Amerika because of the total emptiness of life in Taiwan and Hong Kong. Hong Kong, being a colony of the British Empire, Chinese people suffer poverty, repression, and colonization. There is no decent life to be lived in Hong Kong and Taiwan, and the people know it. On Taiwan, there are about 100,000 Amerikan troops; the CIA Air Force Base is in Taiwan. It is used as a rest and recreation center for Amerikan soldiers stationed in Vietnam, Cambodia, and Laos. Because of Amerika's relations with Taiwan, relatively free passage is possible between Taiwan and Amerika. When our people came to Amerika, what did they find? When Chinese people first came to Amerika, most of them went directly into the railroads, and to working in the mines. Thousands of Chinese workers died building the railroads, falling off mountains or being shot by the Irish workers. We were the people who died building the "Railroads of Amerika." After the railroad was built, a lot of Chinese went back either to San Francisco or to New York, and also to the South to work the mines, to work in laundries, to open restaurants, and to do other such work. We developed into communities in S.F., N.Y., Boston, parts of South Carolina, Georgia, Texas, and Colorado. We lived together, not only because we wanted to, but also because of the necessity to in order to survive. At that time,

Righteous Harmonious

Fist

as now, there was a lot of anti-Chinese feelings. The Amerikan imperialists at that time were playing a slick game. On one hand, they were saying they wanted more Chinese people because of cheap labor, while on the other hand, they were putting out anti-Chinese propaganda, passing legislation in Congress against the Chinese (in September of 1878, all firms and factories were forbidden to hire "Mongolians"; Chinese could not become citizens; a tax of \$250 per person was imposed on Chinese; Chinese had no rights in the courts, etc.). They even wrote books that said the Chinese people shouldn't be allowed here because they brought venereal disease; because they would rape white women, and so on. There were lynchings of Chinese people in Denver, other parts of Colorado, Wyoming, New York, San Francisco, Los Angeles. On September 2, 1885, in Rockspring, Wyoming the Christians mobbed into 5,000 workers and hoodlums with guns and fire torches in hand, and went into Chinatown and burned buildings and attacked the Chinese residents. This kind of history goes on, and on, but never do our people read or learn about it in their history books in school. And the Amerikan people have given the Chinese people a stereotype of being passive, quiet, good, humble, and hard-working and do not think that Chinese people fight back. This is not true; Chinese people have fought back ever since we first came to Amerika.



MOVING BACK IN, a Chinese brother rips out boards from windows in resistance to the new owner of the apartment complex—Bell Telephone.

Chinese people fought back in S.F.; Chinese miners led miners' strikes in the southwest; Chinese people in Newark and New York fought back, too. One of the ways we fought back in the beginning was to form Tong Associations, which were originally formed as protection for Chinese people. They were the people who organized into small scale armies to protect the Chinese community from large incursions by white racists or fascists into Chinatown. But something happened to these associations; these family associations were formed to help people adjust to life in Amerika. The Chinese Consolidated Benevolent Association formed to arbitrate fights between Chinese. All these different organizations now run gambling, prostitution, extortion, and drugs. As a front organization, they supposedly serve the people, but they steal money from everybody. On the other hand, there is a coalition between the Tongs and the Kuomintang. The KMT is the nationalist party of Chiang Kai-Shek. Chiang has been the puppet lackey of the U.S. for a while now, and acts on whatever the U.S. says as an extension of Taiwan diplomacy. So in the Chinese schools in Chinatown, they only teach the history of the KMT and the U.S. as they see it. This means teaching and brainwashing our children to believe the People's Republic of China is bad, and that Taiwan is our country. The sign and advertisement that comes out in the *New York Times* every year, that says, "One million overseas Chinese condemn Communist China's brutal slaughter of its people, and we deny the right of China to enter the United Nations..." is all put out by the KMT-U.S. clique. They give the Amerikan public the idea that all Chinese here in the U.S. are behind Chiang. But Taiwan's presence is felt in Chinatown, and the U.S. uses the KMT in Chinatown as a tool to suppress and oppress our people directly.

Around the turn of the century in this country, Chinatown was the scene for all too common attacks on Chinese men, women and children by white workers.





Residents of Chinatown (in the foreground with fists clenched) unite in protest against tourist buses.

What is Chinatown like? Chinatown is a ghetto community which has one of the highest suicide rates, highest tuberculosis rates, the most congested housing facilities of any ghetto in New York City. And to compound this brutality, health facilities are at the least inadequate, and at the most, atrocious.

In an apartment of two rooms, it is very common to find a family of five living in one room and a family of six living in the other room. And in both rooms, there is hardly any walking room because there is nothing but beds. It is usual for an apartment not to have hot water and heat for weeks. Rats and roaches are crawling in the alleys, in the apartments and in the hallways. Rent for these apartments is unbelievably high, and it is often made higher by additional "key money" (money for bribing the landlord). Our people are used to this and in any way possible they scrounge to get the money; many times, this means living fifteen people in two rooms. Key money is supposed to be illegal in this country, but we recognize that the laws are meaningless for poor people. At the same time that Chinatown has such bad housing, it is also considered a prime real estate area. Surrounding Chinatown is City Hall, Wall Street, the Tombs, high-rise housing, and the newly constructed police station (to be one of the most modern pig stations in all of N.Y. city). There is a conscious attempt to encroach and break up Chinatown. So one of the primary needs that we see in Chinatown today is to defend our rights to have decent housing. One of the struggles that we have been waging is against the Bell Telephone Company. Bell Telephone bought up two complete blocks to build a switching station. They evicted seventy families from the houses and boarded them up. Perfectly livable, adequate apartments were not only boarded up, but the pipes were torn up, and the windows were broken so no one could live in the structures. When housing is so essential and hard to find in this area, knocking down people's homes for a switching station is ridiculous. And we weren't going to let it happen. IWK got together with community people and tore down the boards and began living in the apartments again. The people told Bell Telephone that they were staying there.

The health conditions (facilities) in Chinatown have continued to worsen. The clinics serving Chinatown give bad and inadequate care to Chinese people. They either have no translators, or if they do they are not able to fully communicate. There are daily cases of Chinese people being turned away at these clinics and of being given the wrong medicine. The Federal government is always trying to put out a facade of really serving the people, but actually it only puts money into the program directors' pocket. To make it look real, last year, they gave \$50,000 to a research committee to set up a clinic in Chinatown. This committee has gone on for a year. Nothing has happened. All the money is used to pay salaries to a few people who hold paper positions. This is what the government calls serving the people. So IWK realized at this time the city was not going to produce a better health program. We felt it time to act. We began by attacking Chinatown's worst health problem—tuberculosis. Some people from HRUM trained us to administer the simple TB Tine Test, and we began a block by block TB test canvas of Chinatown. People who had contact with the TB germ were taken to the area clinics for X-rays. We also set up a table on a street corner in Chinatown and gave out free tests. Recently, we have gone one step further by setting up a free health clinic in our storefront, and have doctors who donate their time to treat our people. Along with the medical care is education: we give information and classes on how simple it is to take care of your health, and how to prevent yourself from getting sick. It's called "preventive health care," which the U.S. hospitals don't bother with because it would mean less people coming to the hospitals and less money for the doctors and the government. As it is stated in our Platform, "We want decent housing and health and child care."

Another part of our political education program for our community is our film program. We show films on the liberation struggles in China, Vietnam, Laos, Palestine, Amerika, the Japanese student movement and other such films. Last summer, when we showed the "East is Red" in an outdoor lot across from our storefront, we got over a thousand people in three nights. We place a heavy emphasis on the films about China, because the politics of China is very relevant to the politics of Chinatown. At present, the KMT controls the economy of Chinatown. They also control the politics of Chinatown by teaching the kids about how great Chiang Kai-Shek is and how bad communism is. In fact, every year the public schools brainwash kids by teaching them only about Taiwan as the legitimate representative of the Chinese people. They intimidate the people who come to our storefront because they are afraid of the truth being spread. As a result, the KMT is our direct enemy in Chinatown.

When we first opened our storefront in February of 1969, the KMT hired goons to break our storefront windows. They did this several times such that now the windows are boarded up with red painted planks. We caught them in the act one morning resulting in a confrontation with the fascists. For the past months, the rest of the small windows in our storefront had been smashed, and the storefront has been fire-bombed three times. The most recent incident was in March, 1970. One night the storefront was closed, but there were still members inside doing work. The whole side of the storefront was set on fire, and it was lucky that one of us spotted it. We tried putting it out, but it was too big, so the fire department was called in. But they turned out to be firemen who had harassed us before because we were communists. When they were putting out the fire, they were also trying to bring down the storefront by using their hatchets and saying it was necessary to break down the walls. They managed to break in part of the floor until we stopped them. They actually wanted to smash the walls in because they did not approve of Mao's picture, and other progressive posters on the walls.

Besides physical harassment, the reactionaries use other tactics, such as slandering us in the local newspapers, lying about our programs and our motives. The FBI takes pictures of people coming to our storefront, and uses these pictures to harass people. They have gone to the parents of some of the high school kids who work with us and have told them that they will get deported and their kids will not get jobs. This is routine harassment of people who just come into the storefront.

But the harassment and repression is not working. The Chinese community has been through so much exploitation that we are thoroughly fed up with this decadent society. They were glad when we pulled off demonstrations against tour buses where gawking tourists in the past had walked through our streets; against the war which showed our solidarity with the Vietnamese; and against the reactionaries in our community which includes institutions like the CCBA, the Tongs and all avaricious businessmen. As Asians in Amerika we have no choice but to stand up and confront the U.S. government as it murders our people in Asia, and stop an overall scheme to murder and exploit us in this country.

The recent invasion into Laos is another step in Nixon's plan to win the war in Indochina. Nixon has shown no reluctance on his part in the possibility of using nuclear tactical weapons to save the Amerikan empire. He cannot afford the loss of a pullout in Indochina because it is presently the vanguard front against U.S. imperialism. If Nixon loses, it will be a signal for all the other U.S. neo-colonies, such as Puerto Rico, to fight and win their national liberation struggle.

So we have no choice. If we want to survive as a people, we must move now. We are the real people of the world; the fools who claim to represent us are going to fall. We must begin to realize that our struggle in Amerika is linked with the struggle of all Asian people; our victory is their victory. And the victory of the Vietnamese, the Cambodians, the Laotians, and the Chinese people is a victory shared by all the people of the world.

UNITE TO SMASH U.S. IMPERIALISM!!

—Carmen Chow/I Wor Kuen
New York

Demonstration held in front of the New York Bell Telephone office in protest of the eviction of seventy Chinese families, in order to build a telephone switch station in place of needed housing in Chinatown.



Mayday at Washington High School

On May 5th, at George Washington High School in San Francisco, a students' anti-war walkout was planned and led by the High School Coalition as part of the national Mayday activities against U.S. Imperialism and Aggression. The HSC is a group of Asian and Brown brothers and sisters at Washington who saw the need to unite and organize against the oppression in the high schools.

The coalition put all efforts into the preparation of the walkout, writing leaflets, showing political films, inviting radical speakers to classes and beginning a radical student newspaper (Dare to Struggle). In these ways we felt we would educate the students and build the spirit of the people to walk out of school against the war in Indochina.

High school students are definitely a part of the power of the people needed to change this system. We also feel the oppression that this government's responsible for; we see American oppressing that this government is responsible for; we see America oppressing people all over the world. We recognize the necessity to take part in the struggle for liberation of ourselves and all oppressed people of the world.

May 5th at Washington High was an obvious "no business as usual" situation. A mass of 300 to 400 students marched and chanted through the halls to the front of the school for a rally. Speakers from Third World communities and the school, ran down the war and our connection to the war as high school students. The speakers heightened the atmosphere and aroused the spirit of the students at the rally. At this point, we marched through the halls of Washington again and confronted the principal, Madfes, with the People's Peace Treaty. This treaty is the Joint Treaty of Peace between the people of the U.S. and the people of South Vietnam and North Vietnam. It says that the American people and the Vietnamese people are not enemies. The war is carried out in the names of the people of the U.S., but without our consent. It destroys the land and people of Vietnam. It drains Amerika of its resources, its youth and its honor.

The rat Madfes, trapped in the halls by students shouting "Sign it! Sign it!" refused to, but naturally couldn't explain why. He could not accept the "violent way" in which we had approached him, but obviously he can accept the violence which Amerika is committing on the people of Vietnam. The students, seeing the true racist nature of Madfes for themselves, continued to march through the school, chanting "Off the Pig," "U.S. out of Southeast Asia," etc. Classrooms were disrupted by people chanting and marching. Windows were broken and doors were torn down as we marched on to the ROTC office. ROTC—designed to produce more Vietnam Wars, more Cambodias, more Amerikan imperialism. Brothers and sisters, both Third World and whites showed their solidarity with the Vietnamese through their anger of ROTC's presence on campus. The ROTC office literally went through some heavy changes by the trashing that took place.

After this last action, the people split up, went downtown to check out the demonstrations against the Bank of America and Standard Oil; some roamed around the school.

The whole May 5th action is of great significance to the high school movement. As the walkout showed us, high school students have the power to change their schools. High school students are ready and capable of moving and confronting this system. As we realized, high schools must be included in the movement towards revolution and liberation. They have been shined on too long. As the High School Coalition realized, Washington students are very aware of their own oppression. We as the HSC will continue to educate our sisters and brothers and communicate with the many sectors of Washington High School.

Dare to Struggle,
Dare to Win.

—High School Coalition
San Francisco

a mountain was moved

On a chilly fall day in China in 1944, a charcoal burner named Chang Szu-teh was laid to rest after dying in the service of the Chinese people and revolution. Chairman Mao Tse-tung, at Chang's funeral, read the memorable words called, "Serve the People." He said that Chang Szu-teh had died for the people—a death that was weightier than Mount Tai.

Most of us in the Asian movement are not used to seeing ourselves in such revolutionary terms. But we must open our eyes and look around us, for every day, we hear of deaths which are weightier than Mount Tai—friends and comrades who have sacrificed themselves for the cause of all the oppressed peoples of the world.

One such death was announced two months ago when the Santa Cruz County Sheriffs said they had "found" Fred Bennett—a Black Panther and a friend of us all. The fragments of burned bone scattered on a Santa Cruz mountainside, according to the sheriff, are all that remain of Fred Bennett.

Who was he? In a way, people are getting used to hearing about Black Panther Party members being jailed or killed. But we must not ever forget that each Panther was a human being striving to do the most noble of human deeds—free the people from oppression and exploitation. Fred Bennett was one of these.

A year ago, because of work with the GI movement, we took forty GIs from Fort Ord to the Panther headquarters which was then on Shattuck Avenue in Berkeley. It was a lesson in "Serve the People"—David Hilliard, Chief of Staff, putting out folding chairs for GIs; Masai Hewitt, Minister of Education, sick with the flu, rapping as only Masai can, binding GIs, radicals, and GI organizers into the spell of a revolutionary's words. And Fred Bennett was there.

As we left the building, Fred pointed out a police photographer in the building across the street. He smiled and said not to be afraid. "If we were doing our work right," he said, "we wouldn't be able to stand here on the streets because they'd be shooting at us." Then he leaned down from his height with that funny, crooked grin of his with a couple of teeth missing, and clasped my hand in his. "All power to the people." Then we parted.

Fred Bennett did his work right. He died for the freedom of the people and in their service. Truly, his death was weightier than Mount Tai. We, too, must do our work as he did—to serve the people and set them free.

—Pat Sumi

All Power to the People!

news blackout

Thinking on the Power of the Media....

Rip-offs will often go unnoticed when what the people hear or see is channeled. The way we view this American society and its institutions often depends primarily upon the interests of people controlling those institutions. Thus, unless a news item escapes the restrictive, selective forces of managed media, the chance for human truth will not overcome the interests of selfish greed.

A case in point....

Date: May 13th, approximately 8:30 p.m.

Location: Thermal, California (Coachella Valley area).

Rip: Fifteen members of a special squad of L.A. pigs, supposedly investigating alleged drug traffic, invaded the small house of a forty-one year old farm laborer, Francisco Garcia, his wife and eleven children. The pigs, all Anglo, all plainclothes (in hippie-type disguises), and fully armed, found Garcia and his wife in preparation to leave. Previous to this the Garcias had gone grocery shopping and had returned to drop off the items. After doing so, they returned

to the empty pick-up and were on their way to another stop. At this point, while the truck was still rolling in first gear, the pigs jumped from behind cover and opened fire.

Aftermath: Francisco Garcia was killed, eight bullets found in his body. His wife was injured, struck in the legs.

Complications:

—No drugs were found, nor was there any evidence of past violations.
—The Riverside Sheriffs Department has disavowed any knowledge of the raid and has claimed the pigs were from L.A. on special assignment.

—A statewide Chicano march from the border to Sacramento (a two and a half month journey) was nearby at the time of this incident.

—The family has mercilessly been left fatherless.

—The people will never hear of this atrocity. No news coverage. The family has been warned not to disclose any information regarding the incident.

—Lloyd Tanaka/Los Angeles

Source: Interview of family member by La Raza.

LEGAL OPPRESSION

A Chinese brother was recently tried and convicted in an L.A. court for crimes he did not commit. Chinese in America have historically encountered oppression in the courts. For many years, no Chinese was allowed to testify or be tried in an American court, and the idea of "fair trial" for a Chinese is still a mockery today. This case is not the first or last example, but it shows in a very concrete way the racism and oppression against poor people of color in this legal system.

BACKGROUND

R.Q. was initially arrested on a heavy charge, a felony, and in order to get him out of jail, his grandfather paid \$125 for a bail bondsman to post bail. A rich, "respectable" person caught in the same situation—arrested for the first time—could have put up the entire bail (and gotten a full refund later) or might have been released on his own recognizance (O.R.)—which means that the judge trusts him enough to let him go free until his trial. The bail bondsman makes most of his money from poor people who don't have the money to pay full bail and put up ten percent to the bondsman who pays the rest. Bail money is eventually returned to the bondsman who keeps the poor man's ten percent.

In this case, the charges were later dropped to misdemeanors, and the usual advice is "Just pay the fine, plead guilty and be free." R.Q. was emphatically not guilty, and he refused to trouble his family for even more money than they had already put up. Why should he plead guilty when he was in fact innocent? So he went to trial.

In a capitalist society, it is a terrible, unspeakable thing to damage or destroy someone's private property. Here, the property was a shiny 1971 Porsche, which was first marked up with fingerprinted words and peace symbols, and finally smashed with pipes by some street kids.

TRIAL

"That was a horrible thing those kids did, and I'm very very sorry it happened, Your Honor, sir. Those kids must be hoodlums, but I really wasn't involved." Repentance and respectability: Is that enough?

There's more to it than that. R.Q. was not at the scene of the

crime when the incident occurred, and he had witnesses to support this fact. Still, when it came down to taking the word of the white man—in this case being middle-aged, middle-class white car owners and a white policeman—or believing the words of scruffy-looking, non-white foreigners who don't even speak English, with a slick Chinese lawyer seemingly putting words in their mouths; when all the witnesses are Chinese and two are young, teenaged friends of the young defendant and the other is a restaurant-owner (and, if so happens, community leader) whom the policeman reported as "belligerent"—though others said the policeman brushed aside and refused to speak with any Chinese at the scene because they would certainly all lie for each other. When it comes down to issues involving race, age, and class, the winners are almost pre-determined in every case. Non-white, lower class, youth—that is the most losing combination.

Clearly the courtroom is dehumanizing, alienating, and humiliating. Testimony is limited to direct answers to specific questions, and, to the specific incident, isolated from all other activity or real-life context. After all, if the judge actually got to know anyone humanly, it would bias his decision, which is directed at protecting property rather than living human-beings. Still, even accepting the fact that courtroom interaction is basically a verbal game, a person who doesn't speak English, let alone that special courtroom kind of English, begins the "game" with a severe handicap. Speaking through an interpreter made this case clumsy and extremely confusing, therefore less believable, less "credible," less convincing or honest to the judge.

CONCLUSION

R.Q. will try to appeal the case, but his appeal will probably be denied. So he will be sentenced early in June. Since he wasn't "honest" enough to plead guilty from the beginning and it took a trial to prove his guilt, the sentence could be severe. Of course, he is upset. He has only been in this country for two years; he dropped out of high school because of his language problem; he is unemployed now. There is no justice in this society for people like that. So we say: ALL POWER TO THE REVOLUTION!

—May Chen

LEGAL SERVICES

Asian American Legal Services has been in existence for approximately one year in Los Angeles. It was formed because of the need for some agency to provide legal aid to those members of our community who are economically and culturally deprived and therefore, are not receiving justice under the current laws. "By economically deprived, we mean people who don't have the money to buy justice," stated Marc Kondo, an AALS staff member. "In order to understand this we must look at the established laws and who they were created for. For example, the people who wrote the Constitution and Bill of Rights designed the laws to meet the needs and protect the interests of the wealthy land-owners. The current laws are still being made to serve the rich and thus the people with less money receive less justice," he continued.

"Our motto is SERVE THE PEOPLE and we've been trying to do this by finding lawyers to take cases and offering any type of legal assistance we can. In working with the Asian American community we find that the Issei are the part of our community who suffer the deepest cultural deprivation. Because they don't have a total comprehension of the language, they don't understand the laws and don't know what to do when confronted with a legal problem (e.g. welfare rights, social security, immigration laws). The extreme bureaucratic complexity as well as subtle biases of the law have left them and many others confused, thus emphasizing the need for AALS," stated Russell Valparaiso, another AALS staff member.

Another problem that AALS is confronted with too frequently is arrests related to the misuse of narcotics. Now we are questioning ourselves because we see that these problems will never cease until the cause is uprooted and destroyed. The drug industry supplies the majority of the dope we find in our community. A year ago one company manufactured 8 billion amphetamines and only sold 400,000 legally through prescriptions. It is easy to see what happened to the excess. We know the pushers are being used to increase the profit of these big firms and are caught up in the world of hustling, but we will no longer tolerate them supplying drugs to the young people of our community. In a chain that increases in size and strength until it reaches immense legal and regulation-proof proportions, we realize that the pushers are merely the smallest, most vulnerable link. The only way we can begin to break this chain and work our way towards the elimination of the "invulnerable" black market industry is through community awareness and support.

Because all of us care about the Asian youth that are being approached by pushers at grammar school, we ask for your help. We ask concerned community attorneys to help us in the courts. We need you to support our efforts to educate the community on the double dealings of many of the large drug manufacturers by attending and asking your friends to attend our community classes on drug abuse awareness, legal services and other community needs. For further information contact Asian American Legal Services at 125 Weller St., Room 305 or call 689-4413.

LETTERS TO GIDRA

Sisters and Brothers of Gidra,

I'm writing to let you know that I received January's issue of Gidra a few days back and want to thank you for it because it's heavy and sisters, I can dig what you're saying. "Power to all our Asian Sisters!!"

Brothers, we've got the responsibilities to support our Asian Sisters in their struggle for liberation because their struggles are our struggles no matter how we might feel about it. Being Asian Sisters and Brothers, we've got to help ourselves because nobody else is going to help us and nobody else cares as much as we do in what we gain as Asians and Human Beings.

The "World of Suzie Wong" and the image of Asian men as house boys are just a fantasy within the Anglos' dehumanizing make up. "Unification", Sisters and Brothers, is reality in our movement for "Liberation and Equality".

It's the only way we'll be able to break these chains; and to survive, we have to shed the role of our male domination over our sisters. We have to help fight against the exploitation of our Asian Women. In helping our sisters we also are helping ourselves. Together as equals our Liberation is close but remember one thing brothers, we can't do it ALONE!!

In my last letter I mentioned the fact that the brothers of Soledad were receiving some Asian Sisters and Brothers—I'll try to give you a picture of that evening but bear with me 'cause this is not my game—writing of this type is just too confusing to me, so just hang in there when it gets confusing—

Enlightenment comes to the Brothers of Soledad on the evening of Feb. 4th of this year: a group of fifteen to twenty concerned Asian Sisters and Brothers came within Soledad to hold a rap session.

The Sisters and Brothers of the group represented various Community organizations from approximately three different areas covering Northern California: Stockton "Yellow Seed", San Jose "Asians for Community Action", and San Francisco "Japanese Community Youth Council".

Upon the arrival of the Sisters and Brothers who were a little late, a brother explained to the group that they had stopped off to get something to eat. They wanted some "Soul Food" so they could give us a heavy rap but they just couldn't find any. Well as soon as the words "Soul Food" were mentioned a few "Right On's" and "we can dig it's" echoed throughout the group (very timidly and quiet though). It was just the brothers' way of saying everything's together, no apologies needed cause it's just good seeing all of you.

Introductions were made by a few Sisters and Brothers giving information of their organizations' functions and present goals within the communities. Since time was short we broke up into small rap groups and just rapped about anything to everything. I got hung-up rapping to a good Brother who is staying in San Francisco giving me the latest on what's happening up there, a beautiful Sister happened by and got to cutting it up with a few of us so there goes my intentions of taking notes of this rap session (sorry I just couldn't resist such good company) smile—the sister's name is Jan Hedani, "Japanese Community Youth Council" from San Francisco. We rapped about what's happening Community-wise to Women's Lib. I asked if there were any programs set up to give aid to brothers who are in Prison in their organizations; I found out there's not—about 9:10 the meeting was called to an end and, of course, this upset a lot of brothers who had to leave to get back to Central Facility of Soledad. All in all, it was an evening all the brothers won't forget for quite a long, long time. It was a beginning of Unity between the Brothers and Sisters of the Communities with the brothers that are incarcerated. It was Beautiful and the brothers of Soledad thank all of you Sisters and Brothers' concern shown to us.

Well, that's my version, Sisters and Brothers—I hope it can show others that the people are really getting it together.

Power to All the People!
Brother Richard

(Ed.—This letter is a reply to the "Spill the Beans" letter which appeared in the May 1971 issue of Gidra.)

Gidra:

It's a cold day when a brother who has been involved in a part of the Asian Movement speaks of it as being a half-assed, jive-time, bullshit movement where the primary concerns are getting stoned, making free phone calls on the tie-line, and playing a game of "good guys verses bad guys" with the white man.

It's stone cold because the Brothers and Sisters who are in the Movement know that the primary forces which are motivating them are survival, and education for survival. Those in colleges and Universities know that it's no game when the Administration and the Pigs in Power are running you around and trying to fuck you over at every opportunity while you are trying to create and make possible curriculums and relevant courses which will make people aware of the contradictions, inequalities, and injustices directed towards Asians living in this society.

It's only natural to have low periods of depression where everything goes wrong and where people feel like forgetting it all and hiding in a secluded shell of missionary white friends and doting Orientals. But the Sisters and Brothers are struggling to overcome each barrier and frustration that confronts them. They are struggling and fighting against odds of the indifferent and racist Administrators and students who can only criticize and hold so little faith in the Power of Right and the Power of the People.

Keep on, Brothers and Sisters—you are the Power.

Colette Matsui - UCSB

TO THE PRESIDENT OF THE UNITED STATES AND THE AMERICAN PEOPLE:

We Asian Americans are sickened and angered by the spectacle, generated by the American people and supported by the President of the United States, of a confessed murderer of at least twenty-two human beings who has been made into a national hero and set free, pending appeal.

Must we remind you and the American people that Lt. William Calley has been tried, convicted, and sentenced by a jury of his military peers of having murdered in cold blood at least twenty-two unarmed and unresisting old men, women, children, and babies in their mothers' arms? The victims were human beings—human beings with all the same longings shared by any American for a happy life, for a family, and a home. But these human lives were summarily and brutally extinguished by Lt. Calley and others under his command. We, as Americans of Asian ancestry, can see in the faces of the murdered children, our own children; and in the faces of the murdered women, our own mothers, wives, and sisters. Is it difficult for you to see, feel, and understand the deep anguish of the victims?

Considering the magnitude of his crime, it is incomprehensible that you have set Lt. Calley free. To us, Lt. Calley is a criminal no better than Charles Manson, whose conviction was announced on the same day. It is indeed strange for a President who believes in "law and order" to destroy the very foundations of military discipline and justice. Can it be that you and the American people do not consider the My Lai massacre a "real" crime because the Asian people are less than human? If this is even partially the reason, consciously or subconsciously, America is in deep trouble—for the ugly disease of racism has consumed the nation.

What dismays us the most is that even the anti-war people have joined the "free Calley" movement. We agree with the charge that Lt. Calley is a scapegoat being used to protect the higher officers. But this does not, in any way, remove the guilt from Lt. Calley. Lt. Calley, along with all others responsible, must be brought to justice and punished. After Lt. Calley, Capt. Ernest Medina, followed by Col. Oran Henderson and Gen. William Westmoreland, must be brought to trial.

Our own self-proclaimed Nuremberg and Yamashita doctrines state that a commander is responsible for atrocities committed by his troops, even if he did not order them and even if he had no direct knowledge of them. Ultimately you, Mr. President, as Commander-in-Chief, must be held responsible. Indeed, we executed Prime Minister Hideki Tojo for war crimes committed by his nation, although Tojo himself never killed anyone.

The United States Army Field Manual states that a commander is held responsible if "troops, or other persons subject to his control, are about to commit or have committed a war crime, and he fails to take the necessary and reasonable steps to insure compliance with the laws of war, or to punish violations thereof." You, Mr. President, must face up to your responsibilities and you cannot cleanse your conscience or that of the American people by allowing Lt. Calley to go free.

Yours truly,

Japanese American Citizens League
Bay Area Community Chapter

An open letter to Mike Masaoka, JACL's Washington Representative:

This is an open letter in response to your incredible request contained in a memo dated April 6, 1971, to selected JACL members to compile for you by April 15, 1971, a listing of Asian American, Japanese-American, Chinese-American, Korean-American, Filipino-American, and Polynesian organizations or coalitions together with the names of the officers, an estimate of their memberships, a summary of their objectives, and to designate groups with "leftist and radical" orientations.

Since your memo did not ask for a listing of "radical right" groups, we conclude that you, or the people you represent, are not concerned about, for example, Asian American cells in the John Birch Society or the American Nazi Party. In any event, you would like to have a listing of formal organizations, coalitions and groups that are either "straight" or "radical left."

Before we seriously consider complying with your request we would like to receive assurances, preferably in a court of law, that we would not be violating the Fourth Amendment (guarantees against the invasion of privacy), and that we would not be subject to damage suits for having wrongfully designated a group as communist. Since the courts are not likely to reassure us, it might be well for you, or the group that you represent to determine whether your request might not be an act of conspiracy to violate the civil rights of others.

There is one other matter. It seems to us that your request for JACLers to comment upon other ethnic groups and on their political persuasions raises a policy question. Since you are a paid employee of the JACL, we are not at all clear whether you have the authority, or are even justified, in directly asking the JACL membership to make judgments about other Asian American groups. Perhaps the executive board of the JACL in one of their recent meetings had passed a resolution that the JACL now speaks for all Asians.

A clarification of these issues would be exceedingly helpful as there is nothing in your memo to indicate for what purposes the listing is to be used, unless of course, the JACL or its representative is planning to play the role of Judas. But silver pieces are scarce commodities. What possibly could be received in return and for whose benefit?

April 14, 1971

Ken Kawaichi Paul Takagi
Joseph Morozumi Tak Tsuchiya
Ray Okamura Edison Uno
Mary Anna Takagi Yori Wada

COLD DRAFT:

Hardship Deferment

The III-A hardship deferment is one of the most difficult classifications to get and one of the most difficult to explain. For both reasons an experienced counselor should be seen by those seeking this deferment. This column will briefly outline the basics of the hardship III-A.

The three requirements for a hardship classification are: (1) the person who will suffer hardships must be one of the potential dependents of the registrant; and (2) he must actually be dependent upon the registrant for support; and (3) he must be about to suffer "extreme hardship" if the registrant is drafted. The hardship can be financial, physical, or psychological.

Definition of "dependent" A dependent can be the man's wife, divorced wife, parent, grandparent, brother, sister or child (see below for definition of "child"). A dependent can also be any person under 18, or any person over 18 who is physically or mentally handicapped, whom the registrant supports, even if they are not related. The Registrant should show that his support is a continuing responsibility. Dependents must be U.S. citizens or live here.

Definition of "child" A child can be legitimate or illegitimate, adopted, a stepchild, or a foster child. To prove his relationship to a child, a registrant may need to send the local board copies of a doctor's letter confirming pregnancy, a birth certificate, or adoption papers.

Financial hardship When a registrant claims his dependents will suffer financial hardship if he is drafted, the board will consider any allotments the dependents might be paid by the army (See "dependency allotments" below), family assets, or aid from other relatives. The man must clearly show that the amount he currently contributed to the financial support of his dependents is much greater than what they could receive from other sources, and that serious hardship would result if he were drafted.

(Political aside: This is blatant evidence to the manner in which the draft is racist and discriminatory to the poor. A rich actor like George Hamilton gives his mother thousands of dollars a week. Since the army cannot match his payments he gets a hardship III-A. A low-income person who supports his family in the amount closer to the dependency allotments is denied a III-A and gets drafted.)

Dependency allotments The armed forces give monthly to the dependents of servicemen. They vary with the serviceman's pay grade and number of dependents.

pay grade	no. of dependents		
	1	2	3 or more
E-1, E-2, E-3	\$100	\$130.60	\$145
E-4	\$130.60	\$130.60	\$145

(monthly payments. \$40 of these amounts is taken from his pay)

The military definition of dependents differs somewhat from Selective Service's. The military allows payment to a man's wife and his unmarried children under 21. The military definition of "child" includes only children from a legal marriage, stepchildren, and adopted children. If he provides more than 50 percent of their financial support, allotments can also be paid to a man's father and mother, or to children over 21 who are mentally defective or permanently handicapped. A man's brothers, sisters, or his children outside a

legal marriage cannot get allotments if he is inducted. A registrant claiming a brother or sister as a dependent might remind his board that if he is inducted, no army dependency allotments will be paid to them.

Physical and psychological hardship A man may also be deferred in III-A because drafting him would cause physical or psychological hardship to his dependents—for example, because he cares for an invalid or aged relative, for someone who is ill or mentally defective, or for a young child or children—even if he provides little or none of their financial support.

The Dependency Questionnaire, Form 118, states that when requesting III-A for physical hardship—such as caring for a cripple or a sick person—a man must file a doctor's letter describing the medical condition of his dependent.

The rules for psychological hardships are more vague; a man must usually support his claim with letters from many people who know his family. Psychiatrists, social workers, and ministers are helpful sources.

Filling out Form 118, Dependency Questionnaire Local boards will send Form 118 to a man who claims that he should have a III-A deferment. It is a rather complex form and a counselor's assistance should be secured. The registrant should keep copies of everything sent to his board. The Form 118 should be returned within ten days; more complete answers or additional supporting papers may be sent later.


The most important part for the man claiming financial hardship to dependents is question 5 of series IV. He should draw up a detailed list of the family's monthly expenses including food, housing, clothing, laundry, medical and dental care, payroll and other taxes, utilities, contributions, transportation, school supplies and fees, recreation, payments on loans and time purchases, insurance, etc. The total expenses, and the total amount he pays, should be shown clearly. He must show that his monthly expenses for his dependents are more than the amount of any available dependency allotments (chart above), and that this difference cannot be made up from any other source.

The budget should be documented with financial records. Often the best proof of income and financial dependency is a copy of last year's income tax return, which the man should usually attach to the form even if the board does not ask for it. Copies of family bills or cancelled checks used to pay these bills should be used to prove the expenses of his dependents.

Some counselors recommend computing a second budget—the one his family would have to live on if he were drafted. It can be an impossible budget, showing a large gap between income and expenses. This second budget should take armed forces dependency allotments into account.

The Hardship III-A requires a large amount of work from the registrant and is most difficult to get. But extensive documentation gathered early, with a counselor's advice, may pull it off.

Sources: Draft Counselor's Newsletter
Shapiro and Striker, *Mastering the Draft* AFT
(Little Brown, 1970)

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CALENDAR OF EVENTS FOR JUNE, 1971

JUNE 1 — The trial of David Hilliard, Chief of Staff of the Black Panther Party begins. Alameda County Courthouse. 9:15 am.

JUNE 5 — Amerasia presents "DANCE" at Parkview from 9:30 pm on! Featuring JoAnn and Chris from the Big Apple, Hiroshima, and Benjo Blues. They'll make you wanna "twitch."

JUNE 6 — COMMUNITY SERVICES INFORMATION DAY in Little Tokyo on Weller Street from 11 am to 5 pm. For details, see article on page 18 or call 689-4413.

JUNE 13 — Involve Together Asians (alias Sawtelle Bombers) sponsors a Bike Outing beginning at 8 am from Thriftmart in West Los. Destination: Venice beach. Bring lunches.



WASHINGTON, D.C. — "I wish that my people could be here and see our flag flying in front of the Pentagon," Lin Tu, a Vietnamese woman, told the women who had marched to the front of the steps of the Pentagon to show solidarity and sisterhood with women around the world who are fighting for liberation.

LNS / Photo

S.B.A.I. Center

Things were really cooking good, I mean, the rock bands were cooking, the people were cooking, the hot dogs were cooking; then all of a sudden a van started cooking. What I mean is, there was this white hippie freak sitting in his van at the South Bay Asian Involvement center on the day of its grand opening (May 23rd) and all of a sudden it caught on fire. So here's this freaky white cat trying to act cool; smoking a cigarette as his van becomes engulfed in smoke. Finally he gets out (I guess he couldn't breathe too good with all the smoke and flames in his van) and he stands next to it watching it burn up. Smoke just pours out of it.

Meanwhile, people in the crowd of about fifty, mostly Asians, notice the van burning. The usual running around takes place and a fire extinguisher appears in the hands of an able-bodied SBAI member. Alas, the flames die and the white hippie freak stands silently shaking his head at the shell of his van.

As for the crowd, well, the crowd returned to listening to good old rock and roll music and eating good old hot dogs and making

good old tie dye projects and just really enjoying the opening day of the SBAI center in good old Gardena. It was that kind of day.

Anyway, now that the South Bay Asian Involvement center is opened all sorts of things and stuff are planned for it. Workshops in photography, silkscreening, "the media," and Asian Awareness are a threatening possibility. Also the center will serve as a disseminating point for information on the draft, drugs, V.D. and ecology, plus act as the base for various community related social services and projects. So, if you ever are in Gardena and feel like experiencing some real mind-blowing, earth-shaking happenings, drop by the SBAI center and watch a few vans burn.

—Steve Tatsukawa/Gardena

The South Bay Asian Involvement (SBAI) center is located in Gardena at 16408 S. Western Ave. (corner of Western and Gardena Blvd.). Weekly meetings are every Tuesday at 7:30 p.m. SBAI quote of the month: "Don't think about it, just do it!"

Asian Job Search

Los Angeles Central Division of the Department of Human Resources Development is sponsoring an Asian American job search in an effort to reach some of the communities which it serves. LA Central includes Chinatown, Little Tokyo, the Crenshaw area, the Silverlake area, and the predominantly Korean area along Jefferson Blvd.

In addition to employing representatives who speak the languages of the various communities, HRD has set up outstations within the areas, directed at specific segments of the Asian American community—Chinese, Japanese, Korean, and Filipino. These outstations, set up in cooperation with other community organizations, bring to the communities the services of HRD. They offer free job placement services, job training information and applications, and employer relations services.

Job agents and employment officers involved in the program have been busy translating HRD services into the languages of the various communities, promoting their program through the media, and by direct involvement with their own communities. Major difficulties and problem areas appear to be the language barrier and immigration laws.

For further information contact:

CHINESE: Bill Quon
LA Central HRD
161 W. Venice Blvd., LA
744-2696

Outstation (Tues. & Thurs. 9-5)
415 Bamboo Lane, Chinatown
689-4484 or 688-8436

Four dialects spoken, including Mandarin and Cantonese.

JAPANESE: George Abe
LA Central HRD
161 W. Venice Blvd., LA
744-2643

Outstation (Tues. & Thurs. 9-5:30)
JACS-AI Office
125 Weller Street, Little Tokyo
689-4413

KOREAN: Henry Yum
LA Central HRD
744-2605

Outstation (Thurs. only 9-5)
2559 W. Olympic Blvd., LA
380-8575

FILIPINO: Rod Estrada
LA Central HRD
161 W. Venice Blvd., LA
744-2698

Outstation (to be open on Thurs)
Contact at LA Central Office



Photography by Jeff Chin/Los Angeles.

COMMUNITY INFORMATION

SERVICES DAY

Sunday, June 6th is the date that has been set for the Second Annual Community Information Services Day (CISD) in Little Tokyo. The day will bring scores of medical, social service, legal and community service organizations and groups to a massive one-day information and service event.

The purpose of CISD is to inform those in the Japanese Community of the social, legal, and medical services available to them through various governmental agencies. Also provided will be information on existing service programs and organizations in our own community. This event will be sponsored by the Japanese American Services-Asian Involvement (JACS-AI) Office in coordination with the Japanese Community Pioneer Center.

Present to provide information and such services will be medical professionals (doctors, nurses, pharmacists, optometrists, dentists, etc.), lawyers, and social service workers. Also present will be health vans for free X-rays and diabetes examinations, in addition to speakers and exhibits for various different groups.

Over 1,000 persons attended the first Community Information Services Day held in August of last year. Because of the success of last year, and the numerous requests from the community for another such event, this event will become an annual activity in Little Tokyo for our community.

This event will be open to the entire community. Interpreters will be made available to those searching assistance and all informational materials will be written in both Japanese and English.

For further information, please call Linda Iwataki at 689-4413 or George Umezawa at 624-0837.



Dear Sisters and Brothers:
Dear Mothers and Fathers:
Dear Friends:

This is a letter of introduction. We are Charlotte Murakami, John Ito, Jeanne Nishimura, Vivian Matsushige, Evelyn Yoshimura and Amy Murakami, third generation Japanese Americans. We have come together to create a bookstore and craft outlet for and of the Asian American Community. The name of the store is AMERASIA.

AMERASIA is a contraction of Asian American. But to us, and to others within the community, AMERASIA is more a state of mind. The Asian within each of us cannot be separated from the effects of the American within us.

In creating AMERASIA, we hope to create a feeling of oneness between all people within our community—to begin to bridge the gap between the old and the young; between the newly-immigrated and the American-born; between the different Asian groups (Japanese, Chinese, Korean and Filipino).

The concrete objectives of the bookstore will be to eventually house books and publications relating to history and culture, as well as current events relevant to the Asian American Community. In addition, it will provide an outlet for artists and artisans to display and sell their crafts and literary works. Projected plans will be to establish free workshops (to be taught by volunteer artists), free movies, provide a meeting place for various groups, and to provide other such services needed or wanted by the community. Profits will go towards the maintenance of the bookstore, and to funding and the initiation of community projects.

The philosophy behind AMERASIA is to serve the community. In order to make AMERASIA a reality, we need community support in the form of donations. We are asking for all forms of donations, such as materials (lumber, bricks, cabinets, a cash register), services (electrical, constructional, painters, etc.)

Since this is your bookstore, we need to know what you want. If there are books and periodicals that you would like available, please let us know. Our name is AMERASIA. Our mailing address is:

% JACS Asian Involvement
125 Weller Street, rm. 305
Los Angeles, California 90012

or, for further information, call AMERASIA BOOKSTORE at 689-4413.



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DANCE

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Joanne and Chris
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Benjo Blues Band

Hiroshima

(they'll make you want to twitch!!)

June 5 (that's Sat.)
Parkview Women's Club
3725 Don Felipe Dr.
from 9:30 to 1:30
donation

come on down (boogie.)



has something
to say!

Gidra is a monthly news-magazine for the Asian American community. We began publishing in April of 1969. Its editorial operations are based in Los Angeles, California, with a current press run of 5000 copies per month.

Our contributors and subscribers are indeed world-wide. We exchange information and share ideas with people in many parts of Asia like Okinawa, Taiwan, Hiroshima, North and South Vietnam. Gidra is read in places like Little Tokyo, Chinatown, and Gardena. And in places like UCLA, Tehachapi State Prison and Da Nang air strip. And even in places like Copenhagen, Vancouver and Caracas.

Gidra was established as a registered non-profit corporation in order to inform, educate and entertain. All of us on the Gidra staff donate our time and labor with that aim in mind. The staff can supply blood, sweat, and tears, but we are dependent upon community support in the forms of subscriptions and advertisements for funds to pay the rent, the telephone bill and the printer.

In order to make Gidra a more effective community news-magazine, we have compiled the following information so that everyone will know how to make use of Gidra....

NEWS RELEASES, ARTICLES, AND LETTERS

News releases, articles, and letters to Gidra must be double spaced and typed on one side of paper only. News releases should include the essentials: what, who, when, where, and why or how. Also, include author's full name, address, and telephone number with manuscript. Indicate desired by-line. [By-line name will be withheld upon request.]

DEADLINE: Third Tuesday of each month for inclusion in the following month's issue.

ANNOUNCEMENTS AND CALENDAR ENTRIES

Groups and individuals can submit notices of events of interest to the community. Notices should include the date, time, place (street address and city), a brief description of the event, name of the sponsoring organization or person(s), and a telephone number where more information may be obtained. There is no charge for this service.

DEADLINE: The twenty-fifth of the month prior to the event.

ADVERTISEMENTS

Display advertisements are available for individuals, organizations, and businesses wishing to advertise products, services, events, etc. The basic rate is \$10 per insertion for one-unit area (2" x 3 1/2"). Discounts are available for larger sizes and consecutive insertions. Gidra Staff artists can assist in ad layout. Contact the Gidra Office Advertisement Section at (213) 734-7838 [Section Hours: Monday thru Thursday, 8 p.m. to 11 p.m.], or write to Gidra Advertisement,

P.O. Box 18046, Los Angeles, Ca. 90018.

SUBSCRIPTION RATES

Gidra subscription rates for one year are as follows:

Individuals (in U.S. and Canada).....	\$2.50
Institutions (e.g. schools, libraries).....	\$5.00
Overseas.....	\$5.00
Political prisoners and military personnel.....	\$1.00

Check or money order should be made payable to GIDRA, and sent to Gidra Subscription, P.O. Box 18046, Los Angeles, Ca. 90018 with order. We do not bill.

DISTRIBUTION AND STREET SALES

Distributors and sales coordinators are needed. Arrangements can be made on commission or consignment basis for any area or any city. Please inquire. Contact Distribution Section, Gidra, P.O.Box 18046, Los Angeles, Ca. 90018, or (213) 734-7838 (evenings).

BACK ISSUES AND COMPLETE SETS

A limited amount of complete sets of Gidras are available for the following prices:

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